VOL. IV. Numb. 1.

# The British Apollo:

OR,

## *Curious Amusements for the INGENIOUS.*

Perform'd by a SOCIETY of GENTLEMEN.

From Monday March 26th. to Wednesday March 28th. 1711.

GENTLEMEN,

Q. BE *Pleased to satisfy me in the following Queries concerning* Christ's *Transfiguration. What was the Occasion of* Christ's *transfiguring himself? If it was that he might give his followers a Specimen of his heavenly Glory, and a more evidence that he was the Son of God, why were no more, admitted to this stupendious Spectacle than only Three of his Disciples, and they too charged not to tell any of the Vision till after his Resurrection? Again, were* Moses *and* Elias *really present, or were they only Phantasms represented to the Imaginations of the Disciples, like those Visions of Things absent which the ancient Prophets saw? And how came the Apostles to know* Moses *and* Elias *being Persons they had never before seen? And lastly, why did these two appear rather than any other of the ancient Patriarchs and Prophets.*

*A.* As to the first Query, what was the Occasion of *Christ's* transfiguring himself, some think it was that he might fortify his Disciples against all Temptation to Apostacy that they shou'd have at the Time of his Passion. But this does not satisfy, because it is not probable that he wou'd deprive his other Disciples and followers of the same Remedy, or that he wou'd forbid his Disciples to speak of that Vision for any other Reason than because the Fruits of it were not to take Place till after his Death. We therefore rather incline to the Opinion of *Calvin*, who makes no doubt that *Christ* transfigured himself with an Intention to testifie, that he was not to lay down his Life through Necessity or Compulsion, but that he was to make a free Voluntary Sacrifice of it to his Father for the Sins of the World. We are taught therefore by this, that *Christ* was liable to die, because it was his own meer Will and Pleasure to be so; that he was therefore crucified because he offered himself. For the same Body, that hung upon the Cross, and laid in the Sepulchre, cou'd have been free both from Death and the Sepulchre, since it had been already partaker of Cœlestial Glory. It was sufficient for *Christ* to make Choice of Three Witnesses of his concealing Divine Glory and Majesty under a Veil of Flesh, because this Number is prescribed in the Law of *Moses* for the proving of any Thing. *Deut.* 17. 6. Whether *Moses* and *Elias* were present or only by Way of Phantasm is, we grant a disputable Point. It can be no absurdity to assert the first, since God has the Bodies and Souls of Men in his own Hand, and can at any Time restore them to Life when he finds a proper Occasion. How the Apostles knew *Moses* and *Elias* is no manner of Difficulty, as their Appearance was extraordinary, so did the Knowledg of their Appearing proceed from the extraordinary Revelation of God. And why these two Prophets appeared rather than any other, this Reason ought to suffice, that *Christ* was the sole Scope which the Law and the Prophets aimed at. For it was convenient for the Confirmation of our Faith, that *Christ* shou'd not be without Witness, but that he should be declared the *Messias* by those very Persons who had before of old spoken of him. The Reason which some give why *Elias* was made choice of to represent all the Prophets is plausible enough. Though he left nothing in writing behind him, yet he was the chief of all the Prophets after *Moses*. He restored the Worship of God which was corrupted and almost lost, and heroically asserted and vindicated the Law and true Piety, when most others gave Way to the prevailing Corruption of the Times. But the highest Demonstration of his Superlative Excellence above the Rest of the Prophets was his Translation, a Favour which the whole Race of Mankind were strangers to excepting himself and *Enoch*.

Q. *From whence did the* Waldenses *derive their Name?*

*A.* They were so called as being the Followers of one *Waldo*, who had been a Young Merchant of *Lyons* in *France*, and a Person of a dissolute Life: But one of his Companions falling down Dead suddenly in his Presence, this became a means of reclaiming him, and induced him to apply himself seriously to the Study of Divinity; and he was by the Grace of God so much enlightened as to discover the Corruptions of the *Romish* Church.

Q. Gentlemen, *From whence that old Proverb*, Ther's No Body worse Sho than the Shoe-maker's Wife.

*A.* The Proverb arose, from the general Negligence in Mankind to correct, what is most in their Power, because they think they can never want Opportunity for it.

Si vitam inspicias Hominum, si denique Mores
Cum culpent alios, Nemo sine Crimine vivit.

Q. Gentlemen, *Not enjoying the Familiarity of Cosins, or such sort of Relations with whom it is pleasant to spend in Conversation an Evening, and being one whose Business requires some refreshing Recreation at Night, and my Constitution of Body is not so agreeing with Drinking as with Exercise, I sometime ago betook my self to Country Dancing, in which I take great Delight, nay, it is as natural to me, as being drunk is to a Sot, that I cannot sleep sound unless I have a Frisk at Night. This* Winter, *(*Richmond *and other Wells not being open) I have had recourse to* Beverige's, *where in every Respect it answers my Curiosity. I dance there till it ends, and then go out single as I came in, never as yet having carried out any of the Fallacious Fair, I find it hath given me a Life and decent Boldness in Conversation, and a decent Deportment of Body. Now,* Gentlemen, *the Question Centers here, whether I have Sinned in frequenting this Place; I think it cannot be in it self a Sin, but that it is the intent, and easy deluded Inclinations that render it sinful, but intending to leave it off, request your Opinion.*



*A.* The

*A.* Tho' much scandalous Company, (as we are inform'd) goes to that Place, yet since you have hitherto avoided any particular Conversation with them, your going thither may be a *Venial Crime*, but we advise you by all means to forbear it for the future, for you ought to avoid all Opportunities of Temptation, nay and all appearances of Evil. Dancing in it self we think a very Innocent Diversion, and in this great Town certainly (if you are inquisitive on the the matter) you may find out select companies enough to engage in, free from all scandal, which generally terminates in Remorse at best. A wise Man will look at the Ends of Things, and take care that there may not be just Occasion at last to make unhappy Reflections, to aggravate the Calamities which Age itself sufficiently brings.

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# POEMS.

## *The Description of* Philomel's Tempe.

*To* APOLLO.

Q. *FAR* West *of fair* BRITANIA's *noblest Town,*
*The pleasant* Tempe *stands, a Place well known*
*For Solitude and rural Happiness,*
*Mild Peace and soft Content for ever bless;*
*Them that inhabit the fair Groves and Plains,*
*The Nymphs are kind, then happy sure the Swains.*
*Oh! how they spend their time in Cordial Love,*
*Under the Shade of ev'ry Verdant Grove;*
*Each look, each soft Embrace so gently rolls,*
*Extatic Pleasures to their inmost Souls;*
*That Nature's self e'en seems to Sympathize,*
*And to their Joys an endless Spring supplies.*
*No rough Inclement Seasons are known here,*
*But Youthful Bloom runs thro' the circling Year,*
*The Plains with Flowers deckt, the Woods in Green,*
*And Fountains flowing thro' the pleasant Scene:*
*Tune grateful Murmurs on Exhaustless Tides,*
*While soft'ning Zephir's from the flowing Sides*
*Their Wings perfume; and as they gently fly,*
*Fill the mild Air with lovelier fragrancy,*
*Than rises from* Arabia's *spicy Stores,*
*Or Odours wafted on* Sabean *Shores.*
*The airy* Natives *joyous spend the Day,*
*As 'twere in one uninterrupted lay;*
*And when your Sire deprives us of his Light,*
*And leaves us in the cloudy Realms of Night,*
*When all are hush'd, then I your* Philomel,
*To sing your Praise do e'en my self excel,*
*In Notes so soft——than loud and louder still,*
*Till the kind Shade replies from ev'ry Hill.*
*Here I (for I'm of* Diocleſian's *Mind)*
*The only solid Happiness can find,*
*Nor envy I the Glory of the Great,*
*Nor do I pine at my more humble State,*
*But am* Content——
*Then say, do Monarch's Happiness excel,*
*That of your unambitious* Philomel.

PHILOMELA.

*A. Far West your Tempe lies,* alas! we fear,
Too far from any Mortal to come near;
A meer fictitious Paradise it seems,
And such as only is enjoy'd in Dreams:
Or when strong Fancy such Impressions make,
As shew us lesser, than in Dreams, awake.
Such feign'd *Elizium*s forg'd within the Brain,
But momentary Space, at most remain,
Their Images may raise us to the Sky,
But when they sink, then all our Pleasures die.
What distant Corners of the spacious *Earth,*
Did ever to *Eternal Spring* give Birth!
What *Swains,* or *Nymphs*, are so void of Offence,
That their whole Life's a Scene of *Innocence?*
If *Philomel* hopes not Felicity,
'Till she such *Swains, Nymphs,* Springs and Groves shall [see,
We fear she'll still as far be from *Content,*
As when she first upon the search was bent.
If she wou'd truly be that happy Creature,
Her search must be within the Bounds of *Nature,*
And where those *Limits* stretch not to her *Mind.*
Her *Soul* must to those *Limits* be confin'd

Q. *To tell you the Truth,*
*I've been from my Youth,*
*Inclin'd to the* Feminine Kind,
*Nor* Bacchus *or* Mars,
*In* Wars *or in* Farce,
*Cou'd ever yet alter my Mind.*

*Nor more serious Thought,*
*(Tho' by Divines brought)*
*Cou'd ever yet work on my* Nature;
*Since I fancy we may,*
*Without Crime obey,*
*What e'er she dictates to each Creature.*

*Pray is it,* Apollo,
*A Fault if I follow,*
*Whose Laws which she seems to enjoin;*
*Methinks what she says,*
*Shou'd by us always,*
*Most Sacred be held, and Divine.*

*A.* Two ways 'is that *Nature,*
Informs ev'ry Creature,
And that is by *Reason* and *Sense,*
The last if you mind,
In the end you will find,
Instead of Enjoyment, Offence.

If *Reason* you'll follow,
(Advised by *Apollo*)
The Consequence of it, is this,
Tho' some *Lets* you meet,
May not be so sweet,
At last you'll arrive to true Bliss.

The Title, Preface and Index to this Third Volume, are a preparing for the Press, and will be published in a short Time. Sold by *J. Mayo*, against *Water-Lane, Fleet-street*; where you may have the First Volume in 8vo. at 6 *s.* the 2d. and 3d. in Folio, Gilt Edges and Letter'd on the Back, at 12 *s.* each.

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## *ADVERTISEMENTS.*

AT the Office of Insurance on Marriage, in *Bolt Court, Fleet-Street*, any Person by Paying 2 *s.* for a Policy, Stamps and 2 *s.* towards each Marriage, until their own, or the Marriage of any other Person may secure to themselves 200 *l.* *Note*, tho' this Office began but the 2d of *January*, there are above 1800 Subscribers, out of which no more than 26 Married this Year, who have received from 12 *l.* to 140 *l.* at the small Charge of 4 *s.* to 12 *s.* the 26 Claimants having paid no more than 14 *l.* for 2500 *l.* which will appear by their Receipts, which may be seen at the Office, and the Persons are all ready and willing to testify the Truth hereof: Wherefore 'tis hoped the Profits which are daily increasing, will induce all Persons who consult their own Interest to incourage this which has given such convincing Proofs by regular Payments of its Fairness and Advantage. At the same Place is a Second Insurance, where any Persons paying 5 *s.* for a Policy and Entrance, and 5 *s.* towards each Marriage, may Secure to themselves 500 *l.* Propolals may be had *Gratis*

AT the Insurance Office on Marriage, in King's-Head-Court in Petticoat-Lane, where three Persons for paying 3 *s.* a piece have received 92 *l.* 4 *s.* The Books are now open, were any Person may Subscribe paying 2 *s.* for Policies and Stamps and one Shilling towards each Claim, may be entitul'd to a Claim in 4 Months, and not be Obliged to pay any Money till one Month after the Day of their Entrance. The Office on Births is in like manner continued. Wheer daily Attendance is given.


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